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FROM THE JEWISH SABBATH
to the
LORD'S DAY AND THE CHRISTIAN SABBATH

by
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PREFACE

The present purpose has been to trace the development of Sunday observance through its history, that we may be better able to judge what its contribution has been to past generations, and what we may be permitted to expect for the present age.

Our judgment of its contribution will depend upon its service as an institution to the needs of man. It has served man well through the turbulent ages, for it seems to be a proven fact that no institution of value has ever existed for any length of time without some firm basis of truth. At times this institution has rested on unsettled foundations as the views concerning its authority have varied, but when that authority was discovered, it could not die, for it was founded upon the fundamental principle of need.

The study of the Evolution of Sunday observance has proved to be most interesting. Its slow but continuous development from the idea in Judaism to an established institution in Christianity, is worthy of much consideration. It has won for itself a place in our national and religious life. It has proven to be of lasting value.

It is for the purpose of preserving these values and ideals of Sunday observance, that we attempt to acquaint ourselves with its historical development.

CHAPTER I.

THE JEWISH SABBATH IN NEW TESTAMENT TIMES.

The Christian religion has been subject to an evolutionary process or growth as have other religions. It began with primitive concepts of faith and practice, and has now become one of the world religions. The different institutions, making up the religion, have gone through similar transformations, evolving from mere beginnings,to highly developed, well organized bodies.

The Christian institutions have their roots more firmly imbedded in Judaism than most people would imagine, or some even care to admit. Many feel that Christianity is a pure religion, free from the entangling influences of paganism and Judaism. Others hold the idea that Christianity grew from the religion of Jesus without being at all influenced by other powerful existing religious institutions of that day. It will be noticed that no religious institution, with the purpose of winning adherents, can come into close contact with another such institution, and escape being influenced.

The primitive Jewish Sabbath, as we understand it in the Fourth Commandment of the Law of Moses, and from other prophetic utterances regarding it in the Old Testament, was

a humane institution. It sought to give to the laboring classes one day out of seven for rest from their work. It was a happy day in Israel when she began to use this day for prayer and feasting. The early Sabbath must have been a joyous occasion, for as yet no laws existed restricting one's enjoyment of the Sabbath. The laws only restricted labor, and what was considered as labor was not specified. After the exile, however, the Sabbath was observed very differently. It was during this period that it received its binding and ultra-sacred character. It was one of the institutions which kept the religion of the Jews intact during their time of stress.

It was after the return from the exile and during the closed period in Jewish scripture, that the priestly and scribal classes became active. As these classes increased in numbers and in power with their religious headquarters centralized in Jerusalem, it became necessary for a large priestly class to function here. Possibly more than were really needed. This group began to interpret their own concepts of religion and to make additions wherever they felt it was necessary. One of their main interests were the ceremonial laws which they compiled. They were absurd in their details. The spirit of the Fourth Commandment was lost in a maize of ceremonial restrictions in the attempted effort to enforce the letter. It became

a matter of obedience for the laws sake, rather than for the benefit derived from the law.

Little is said concerning the Sabbath in the Apocraphal books, but it is to be considered as an established institution which Antiochus Epiphanes attempted to abolish. (1) Antiochus Epiphanes, an enemy of the Jews, sought to Hellenize them by taking advantage of their sacred institutions. He desecrated the temple and when the Jews revolted and fled to the wilderness he pursued them on the Sabbath. Many of those who believed too firmly in the law regarding the Sabbath, permitted themselves to be massacred rather than disobey the law by fighting in their own defense. Others, however, under the leadership of Mattathias, seeing their fellow countrymen at the mercy of the enemy, profaned the Sabbath and fought to save themselves from being subdued by this treacherous ruler. (2)

The Jewish Sabbath began at sunset on Friday and lasted till sunset on Saturday. It was a day set apart from the busy and burdensome week to give joy and rest to a folk who labored hard for the bare necessities of life. It was made even more joyous because all preparations for it were to be made on the Day of Preparation, the Friday afternoon.

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(1) S.R.Driver, H.B.Dict., IV, (Sabbath).

(2) I Macc. 2.23-48.

No business was allowed to be begun which might not be completed before the beginning of the Sabbath, lest it interfere with the festival or break the ceremonial law. The Sabbath was not a day of fasting, but one of joy and gladness. As the Day of Preparation came to a close, the lamp, which symbolized the beginning of the Sabbath, was lighted. No fires were allowed to be kindled on that day, so all meals were prepared before it began. Three meals were the general rule. The choicest food was prescribed and the best clothes were worn. (1)

Besides these general laws regarding the keeping of the Sabbath, there were thirty-nine minute articles of detailed regulations given in the Mishna. These explained the laws according to the desires of the legalists and urged upon the people the observance of the articles. It is difficult to say just how many of these articles were still practiced at the time of Jesus. Probably enough of them were believed to be binding in the eyes of the higher classes to cause them to feel that Jesus was likely to upset their well worked out system of laws. It would probably be quite safe to say here that the majority of the common people did not strictly obey the laws, nor expect others

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(1) F.E.Robinson, Dict. of C.&G., II, (Sabbath).

to do so, for we do not hear of Jesus being opposed by the common people. Some examples from the Mishna may give us an idea of the legalism pertaining to the Sabbath at the time of Jesus.

The law against the tying of knots on the Sabbath was too general, causing the necessity of fine distinctions as to the knots that could be tied or untied. Those which could be tied with one hand were permitted; also those which were only temporary. It seems that women were not bound by the law so strictly, as they were permitted to tie on various articles of clothing. The principle behind such absurd regulations seems to be that of work. Would it keep them from work if the use of only one hand were permitted in the tying of knots? (1) This of course, is one way of reform.

Another law makes a distinction between the use of medicine and food. Medicine was not to be used on the Sabbath, but if it could be used as a food, the patient was allowed the privilege. If a man had a toothache, he was permitted to rinse his mouth with vinegar (vinegar was considered a patent medicine for that ailment), if he swallowed it. That would be considered food. However,

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(1) S.R.Driver, H,B.Dict., IV, (Sabbath).

if he spit it out, he was liable to punishment, for it would then be considered as medicine. Innumerable such regulations existed on other subjects, but there was little agreement as to details.

It is not difficult for us to see why Jesus should come into conflict with these numerous non-essentials of Sabbath observance, as he came in contact with those who sought to find fault. We remember that he and his disciples were reminded of the law when they walked through the grain feild and plucked and ate. Did they not know that plucking and rubbing of grain was considered threshing, and was forbidden by the law of the Sabbath? (1) On another occasion Jesus was found restoring the sight of a blind man at the Pool of Siloam on the Sabbath. (2) The difficulty in this case was the clay. The very process of making it violated two different laws: first, the mixing of the clay and second, the use of saliva. Mixing of clay was labor and forbidden on the Sabbath. Saliva was thought to contain healing qualities and was labelled as medicine.

Upon another occasion, after ministering to one who had been ill, Jesus told him to "arise, take up his bed, and walk." (2) Here again we find him in conflict with

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(1) Matt. 12.1.

(2) John 9.6-14.

(3) John 5.8.

the prescribed forms of action, because carrying a burden on the day of rest was forbidden. Repeatedly, Jesus found himself confronted by those who were zealous for the Sabbatical laws. They cared little, that on the Sabbath, Jesus and his disciples might bring new life and hope to an individual.

Sabbath laws did not apply to all Jews as Sunday laws do not applyto all Christians, for it is on these days that the priest and the minister work the hardest. The priest profaned the Sabbath by discharging the duties of the temple, by preparing and offering sacrifices. He was considered guiltless because he had provided a means whereby his actions were justified.

The Sabbath in the time of Jesus was anything but a burden of gloom in spite of the depressed feeling we get when we read of the innumerable laws. It was a day of happiness in the home, a time of rejoicing and it carried with it its material as well as its spiritual blessings. The Sabbath was made for man and he enjoyed it as a practical advantage to himself and his family. A time of rest from labor and opportunity for leisure and that of a wholesome sort. Its influences spread farther than the home. It was a day for public as well as for private prayer and

thanksgiving. (1) It is difficult to say just how many kept the prescribed Sabbatical laws, but the number must have increased as the priesthood continued to instill fear and superstitions in the hearts of the people, saying that God would punish their disobedience.

With this historical background, let us now turn our attention to the early Christians, and see how they observed the Sabbatical laws of the Jews.

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(1) I. Abraham, Hasting's E.R.E.,X, (Sabbath,Jewish).

CHAPTER II.

EARLY CHRISTIANS AND THE SABBATH.

The gospels do not give us a very complete account of Christ. The disciples and writers of the gospels did not know Jesus very well, since they had been with him such a short time. It is probable, however, that they knew more of his life than the stories would intimate, but their purposes in writing somewhat limited their expression of that knowledge. Their leader had become such an ideal in their minds that the tendency was to exaggerate the facts. Nevertheless, the writers of the gospels give us sufficient information to form a basis for the belief that in all his habits of life, even in his observance of the Sabbath, he followed the general customs of his day as any normal individual. Conflict came as a result of his growing popularity, of which the priesthood were jealous.

Jesus was a Jew, and as far as we have information from the gospels, he was a good Jew, having been brought up in a good home. When he was old enough to make the journeys to Jerusalem, he attended the religious festivals of his people. Jesus had been taught from earliest childhood the laws and customs of his people, and the Sabbath being one of the cherished institutions of his

day, we cannot believe that, being a good Jew, he would neglect the weekly opportunity for rest from his work and the chance for communion with the God of his fathers. We may suppose that the Sabbath was a great day for the young man, Jesus, who lived in the obscure town of Nazareth. It was a town of little fame, nestled in the hills of Galilee, scarcely touched by the civilization of the bustling Roman Empire and Hellenistic influences. It was far away from the city of Jerusalem, with its priestly and scribal classes who insisted upon the obedience of the letter of the law. Here the simple folk kept the spirit of the Sabbath day and did not permit themselves to think too highly of the empty, meaningless ceremonial restrictions. It was from this background that Jesus came, a liberal-minded Sabbath-breaker, in the eyes of the law. As Amos the prophet saw the evils of the priesthood of his day, so Jesus saw the difficulties of the legalized system without prejudice, when he visited Jerusalem. It is very difficult for those who are most familiarly and closely associated with a system, to see the evil because of the good that is in it. Had Jesus been brought up near Jerusalem, under the influence of legalistic systems, where the letter of the law was emphasized to the detriment of the spirit, it is probable that he would have been blinded to the existing evils, or at least he might not have been so vigorous in his opposition to those evils.

We know from the information we have regarding the ministry of Jesus and his disciples in Galilee, Peraea, and Judaea, that they sought to give comfort and assistance where it was needed and on the Sabbath they entered into the synagogues. There was no good reason why they should break away from the temple or the synagogue worship and instruction on the Sabbath, and all evidence points to the fact that they kept the spirit of the day.

A few examples relating to Jesus and his disciples on the Sabbath observance may prove beneficial to our study. Upon a visit to his home town, Nazareth, it is reported that upon the Sabbath he "entered the synagogue as was his custom", and read from the prophet Isaiah. After the conclusion of the lesson he taught those present the meaning of the scripture. (1) In Capernaum, Jesus and his disciples entered the synagogue upon the Sabbath and he "taught as one having authority, and not as the scribes". (2)

When his actions about attendance upon synagogue worship were questioned, Jesus insisted that the Sabbath was an institution for man's use. In all his ministry,

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(1) Lk. 4.16-22.

(2) Mk. 1.21-22

the welfare of man was uppermost in his mind. He did not refrain from doing good on this day, even if it meant conflict with or disobedience to the Sabbatical law. He did not observe the Sabbath in the manner prescribed by the leaders of religion.

"It must be remembered that Jesus, while creating a new religious bond among his disciples, and making them spiritually a new Israel with Israel, did not make them a new community for the purpose of worship, nor prescribe new forms of worship." (1) He expressed a revolutionary principle for his day when he uttered the words which were a right-about-face in matters of Sabbath observance:- "The Sabbath was made for man, and not man for the Sabbath; so that even the Son of man is lord of the Sabbath." (2) As an individual, he was lord and master of the Sabbath. What right had the Pharisees and legalists to demand that he keep the letter when he was living the spirit? This principle came forth when Jesus and his disciples had been questioned concerning the grain they had plucked. His answer is characteristic of his life since he shows a familiarity with the Old Testament. He asks and answers the question himself by giving them a dilemma! "Did ye never

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(1) J.Vernon Bartlet, Hasting's E.R.E., XII, (Worship,Christian)

(2) Mk. 2.27-28.

read what David did, when he had need, and was hungry, he, and they that were with him? How he entered into the house of God when Abiather was high priest, and ate the showbread which it is not lawful to eat, save for the priests, and gave also to them that were with him?" (1) David was a hero in their eyes and to condemn his action would mean difficulty with the masses. To justify him would mean justifying the action of Jesus and refuting their own position, so they held their peace.

On another occasion Jesus, who had been teaching in one of the synagogues, was rebuked by its ruler for healing an old woman who had suffered from an infirmity for eighteen years. The ruler calls his attention to the law by saying:- "There are six days in which man ought to work: in them therefore come and be healed, and not on the day of the Sabbath." (2) Jesus' question puts the ruler to shame. Has not a woman more right to be set free than an ox or ass and is there one of them who will not help his ox or his ass if fallen into a ditch or has need of anything? Again he proclaims that man's physical need supersedes the Sabbatical law.

Jesus is found healing a man with a withered hand

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(1) Mk. 2.24-26.

(2) Lk. 13.10-17.

and there were those who stood near to see if Jesus would heal him. He asked them if it were lawful on the Sabbath day to do good, or to do harm? to save life? or to kill? (1) They could not answer. This question was a clear statement of the position Jesus took.

It may seem rather a coincident that Jesus found men for his disciples, of like minds with him, but this is not strange when we remember that most of his disciples were simple folk like himself. Their backgrounds were in some respects similar to that of his own, but they had not learned to be courageous, nor were they as definite in their purpose. He must have had long talks with his disciples on questions of Sabbath observance, because we find no conflict between their attitude and his. Jesus the idealist was making reformers of his disciples; he was opening their eyes daily to the evils which surrounded them and to which they had heretofore not been fully aware. He, in turn, was finding new ideals to strive toward as together they talked over their problems.

As Paul came into contact with the disciples, he felt the glow of this new spirit which was characteristic of them. It was such a compelling thing that Paul, the man of action, could not hold out against this new enthusiasm which was presented. He admired the courage of

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(1) Mk. 3.1-5.

these men who dared tell, as the prophets of old, of the evils that were degrading mankind and impoverishing the real spirit of worship. As Paul caught the spirit of Christ, he became even more liberal in his attitude toward the Sabbath than Jesus or his disciples. This liberality was the result of a great desire within him, to give his Christ to the Gentiles. He found them worshipping, not Jehovah, the God of the Hebrews, but many worshipping the Sun-God. Since the Gentiles had no desire to become Jews before they could become Christians, Paul realized that a change in tactics was necessary. He felt that to have Christ was the all important thing, so the observance of the Jewish customs and ceremonies by the Gentiles was not deemed necessary. Probably it is too much to agree with Driver, that Paul was as liberal as to say "that the Sabbath, like other Jewish ceremonial observances was a matter of indifference to the Christian, and was abrogated under the Christian dispensation." (1) It hardly seems likely that Paul, a good Jew, would forsake all the good in the one institution which symbolized for the Jews the covenant between God and man, even though it was full of unnecessary regulations. It would seem more reasonable to believe that he should insist that Jewish Christians keep the spirit of the Sabbath, but to the Gentile Christians he gave the right to choose the day that was best

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(1) S.R.Driver, Hasting's B.Dict., IV, (Sabbath).

for them. Paul says, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day: which are a shadow of things to come; but the body is Christs". (1) What he is saying is, let no man be deceived into keeping innumerable traditional laws which Christ has made plain are not necessary in the keeping of the spirit. To live with Christ is the only thing that is important.

Again he says, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully assured in his own mind". (2) Paul is writing to all classes of people with varying backgrounds of belief and practice. In this passage he wants every one to be conscience free by acting according as he believes. Christ is all important, and festival occasions are just not so necessary to the Christian life.

Even in his ministry, we can trace the reason for his liberality. Every day, and every week, Jesus, his disciples and the apostle Paul ministered to those who needed a guiding hand in the darkness. They were doing deeds of kindness and mercy, worshipping and praising God every day of the week, so it seemed to these early Christians that there was no particular distinction in

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(1) Col. 2.16-17.

(2) Romans 14.5.

the days of the week. The disciples grew to feel that every day was sacred and they soon lost interest in the legalistic regulations of the Sabbath.

CHAPTER III.

THE LORD'S DAY.

As we have noticed in the previous chapter, the relationship of the early Christians to the Jewish Sabbath, we now turn our attention to the Lord's Day and its development. Various sources of evidence are presented as to the origin of its name.

There are some who believe that at the time of the Christian era, the Greeks and Romans were worshipping the Sun-God. The Sun-God is spoken of as Lord, and their day of worship as Lord's Day, hence the contention that from this source the early Christians got the term Lord's Day. "The first day of the week, Sunday, was apparently from time immemorial, consecrated to Mithra by the Mithraists; and as the Sun-God was pre-eminently "The Lord," Sunday was the "Lord's Day" long before the Christian era." (1) Many may not wish to follow this source for the origin of the name because it has no connection with the Resurrection of the "Lord" Jesus, and suggests heathen relationships. It is difficult to say just how regular the Gentiles (who were adherents to this faith) were in their worship to the Sun-God. Was

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(1) J.M.Robertson, "Pagan Christs". Page 305.

it an every day occurence; was it at stated festivals during the changes of the seasons or a weekly celebration on the first day of the week?

There are many who would say that Jesus was called "Lord," and it would seem only natural that the day on which this unusual experience of the resurrection occurred, also the day on which Pentecost was celebrated with its strengthening experience to the Christians, would lead to the conviction that it was truly the day of the "Lord Jesus." That he had given them this unique experience for some definite purpose, and that he "The Lord" should be honored on this day, seemed conclusive evidence for the day. Some contend that there is scriptural authority for the Lord's Day. (1) The following passage around which the scriptural authority centers, has been subject to various interpretations by scholars:- "I was in the Spirit on the Lord's Day." (2) This is the first instance in scripture that the day is mentioned by name, "if indeed this is the right interpretation." (3) It has been interpreted to mean the first day of the week, Day of Judgment, the Sabbath, Easter Day. The last two interpretations are not supported by church historians.

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(1) A.J.Maclean, Dict. of C. & G., I, (Calendar,Christian).

(2) Rev. 1.10.

(3) A.J.Maclean, Dict. of C. & G., I, (Calendar, Christian).

The identification of "Lord's Day" with the day of Judgment is more plausible. This would mean that the writer visualizes the day of judgment which is called the "day of the Lord", or "day of Jehovah." (1) The most probable explanation is the first one which is supported by writers of the post-apostolic age. (2) No doubt other explanations of the meaning of the words of this passage can be found. The use of the "Lord's Day" here, if it means the first day of the week, does not tell us how early the term was applied to the weekly mass meeting. Some maintain that the name originated quite early and give it approximate dates, between 57 A.D. and 97 A.D., basing the dates on the first use of the terms, "first day of the week." (3) & (4)

What are the circumstances that brought about the need of a day of worship separate from that of the Jews? Paul and Jesus, as we have noticed in the previous chapter, were the outstanding leaders in their time, of the dissention against the letter of the law. Because of his liberal position, Paul was not opposed to another day of worship, for he had almost lost faith in his own religion

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(1) I Cor. 1.8, I Thess. 2.2.

(2) A.J.Maclean, Dict. of C.& G., I, (Calendar, Christian).

(3) I Cor. 16.2.

(4) N.J.D.White, Hasting's B.D., III, (Lord's Day).

being able to reform itself. Jesus, because he had faith in reforming his Jewish religion, did not express the need of a new day for worship. Nevertheless, he was in conflict with the systematized forms of Sabbath observance and advocated that every day was a sacred day. As these two men came into contact with the multitudes, the influence of their thought left its impression on the minds of those who loved and followed them. The soil was being prepared for further reform and the measure of success which attended their work was shown by the growing disregard of the formalistic observance. It is not at all surprising that an increasing tide of public sentiment grew up among the followers of Jesus and Paul. The need for another day of worship was being felt. As the disciples showed their opposition, it increased the antagonism of the Judaizers against them instead of reforming them. These, in turn, tried to discourage this attitude by refusing to welcome the Christians to the synagogues and in some instances, even throwing them out. These hostilities only increased the differences and widened the breach between them. The Christians were compelled to hold their meetings outside the synagogues. The way was being paved, perhaps not purposely but unconsciously, for the institution of the Lord's Day. One might seriously doubt whether or not there would ever have been a Lord's Day without this need, for need

generally precedes the institution. Necessity is the mother of invention.

Along with the need there usually comes some dynamic experience which sets in motion the whole order of things toward the fulfilment of that need. This holds true in our case. The second climax in the life of Christ was the Resurrection experience. After the discouragement which had followed the passion week it must have been an experience of mystical wonderment how he who was dead now lives; and they wrote it down as a red-letter day to be celebrated in memory of their Lord. Pentecost also fell on the first day of the week that year (1) and these spiritual manifestations were enough to make the church feel that here was a day on which "men should praise God for his wonderful works to the children of Men." As the Christians met together in honor of their Lord, they must have felt that this need for a day of worship was being supplied. It meant far more to them than did the Sabbath. Thus the Resurrection day was the event which capitalized the need into a separate day of worship.

Another question which has been subject to wide controversy is: "Who changed the day?" Almost any answer

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(1) A.J.Maclean, Dict. of C.& G., I, (Calendar, Christian).

you might choose to make on this question can be supported by some scholar. Let us consider a few of these opinions.

It would seem from what we know of the early Christians that they insisted that the Lord's Day be a day of worship. Of course one must be careful lest he get into difficulty by failing to distinguish between the two Christian groups: the Jewish and the Gentile Christians. With the first this change was insisted upon, while with the latter, it is difficult to say whether or not there was a change. After Christianity had been distinguished from Judaism the Gentiles seemed eager for the "good news." They early set aside the Sabbath as being superseded by the Lord's Day. The Jewish Christians did not distinguish between the values of the Fourth Commandment and the Sabbatical laws when they discarded them both to-gether. Allen says in regard to the change of the day that "it was a distinct loss that the Jewish Sabbath gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from His work which he had created and made...a point of attachment to the natural order, in keeping with the Catholic purpose."(1). One need not agree with this point of view but it is a seemingly reasonable conclusion.

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(1). A.V.G.Allen, "Christian Institutions. Page 466.

Another answer given for the change of the day comes to us from the same period between the Resurrection and the Ascension. There is a group who believe that some time between these two events Christ spoke to his disciples on observing the Lord's Day as one of the things concerning the kingdom of God. "The idea is probably due to the instinctive desire to base on a direct divine sanction an institution so universal and so binding on all Christians."(1). In view of Christ's humbleness it is not likely that he would recommend or urge upon his disciples the worship on the first day of the week in his honor.

To the question as to the change of the Sabbath this answer also has been given: "The Christian conscience and the intelligence of the early church as guided by the Holy Spirit."(2). Whatever one might wish to say now regarding the wisdom of the change of the day of worship, it must be admitted that the early church did use their best judgment and were guided by a divine yearning for something better. It came as a result of a combination of natural circumstances and it became the most natural thing to do since the Christians were no longer bound by Jewish laws.

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(1).N.J.D.White, Hasting's B.Dict.,III, (Lord's Day).

(2).Chas.H.Huestis, "Sunday in the Making", Page 103.

The essential difference between the Sabbath and the Lord's Day, is that the latter stressed worship and did not require rest from labor except as the time of worship required it, while the former emphasized rest. As the church developed it took on many evils which it had previously sought to avoid.

"There seems little evidence as to the way in which the Lord's Day was observed in the earliest ages. The Eucharist and probably the Agape were celebrated; but other occupations went on much as usual to a large extent. It would not be easy for Christian working men to absent themselves from their avocations on a day when everyone around them was working; and this may have been the reason why the synaxis took place at night or before dawn, as in examples in Acts and Pliny."(1).

From the fundamental necessities of a religious life, the Christian Church had its beginnings, and we will next notice the growth of its instituions to meet the needs of the day.

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(1).A.J.Maclean, Dict. of C.& G.,I, (Calendar,Christian)

CHAPTER IV.

SUNDAY IN THE PRIMITIVE CHURCH.

It was not until almost the close of the first century before there was anything which resembled an unorganized church. The Christian communities increased in numbers and scattered through-out the empire. The church grew stedily among the poorer classes and those who could find no comfort or encouragement from the many heathen beliefs. To be sure, there was little comfort in the Christian faith, for there was persecution, both by the Jews and the Gentiles, for those who claimed to be Christ's followers. Christianity had not entirely distinguished itself from Judaism and the Jews were not of the respected classes. "The Jewish Christians continued to hold both Sabbath and the Lord's Day, while the church in the West subordinated it to such an extent that it seemed a profanation."(1). There was a growing consciousness of contempt for the Jews by the Christians which led to a final separation from worship on the Sabbath. "In the substitution of Sunday, the Dies Solis, there is however, the recognition of a kindred principle so that the worship of the Sun, hitherto so prominent in nature religions, is henceforth to be transformed and elevated by the superior power of the "Sun of Righteousness."(1). "The observance of the

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(1).A.V.G.Allen, "Christian Institutions", Pages 466,467.

Sabbath among the Jewish Christians gradually ceased."(1). Some authorities say that Sabbath worship ceased at the destruction of Jerusalem. Just how far that statement can be verified, is difficult to say, but probably many Jewish Christians must have continued worshipping until after the close of the century. "But the antipathy to Judaism, the necessity also of distinguishing Christianity in some marked way from the earlier religion out of which it seemed to have emerged, prevented the retention of the Jewish Sabbath."(2).

Christianity has made the bold contention that it grew up unassisted by Judaism, but we can not help but see that there was a natural interchange of ideas and characteristics; especially would this be true of the relationship which was so close between the two.(3).

Ignatius in his Epistle to the Magnesians, speaks of those who had been converted from Judaism as "No longer observing the Sabbath but fashioning their lives after the Lord's Day, in which our life also rose through Him."(4).

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(1).Philip Schaff,"Hist. of Christian Church," II, Page 205.
(2).A.V.G.Allen, "Christian Institutions," Page 467.
(3).A.Barry, Dict.of Christian Antiquities,II, (Lord's Day).
(4).Chas.H.Huestis, "Sunday in the Making," Page 101.

There are but few historical references for this period of the Christian church. The church was not large enough to get the attention of historical writers, and it was not dangerous enough to the Roman Empire to attract any special attention. The information we have comes mainly from two sources:first from the church historians, second from the reports of governors who ruled over provinces in which Christians resided. The Sunday or Sabbath problem was of little interest to anyone but the Jews and Christians.

After the final separation of the Jewish Christians from the Sabbath observance, there were some who seemed to think it was necessary to justify themselves for their separation. It will be noticed how thoroughly they searched the Old Testament for some clue that might support their position and they partially manufactured such evidence. Let us now give our attention to an Apologist' for the Christian Lord's Day.

About 100 A.D. appears an Epistle with a name attached--Barnabas. From his comments we find him arguing for the Lord's Day and speaking as if he were God's messenger-God doing the speaking: "Your present Sabbaths are not acceptable to me, but that is which I have made (namely this) when giving rest to all things, I shall make a beginning

of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."(1). One has the feeling that this was written before the final separation, but this is a characteristic apology of the day.

The younger Pliny, proconsul of Bithynia, 110 A.D. finding that the Christians were numerous in his province, wrote a letter to the Emperor Trajan asking his advice as to the method of dealing with an illegal institution like that of the church. His comments which tell something of of the life as well as the Sunday observance of this time, are as follows: "They affirmed, however, the whole of their guilt, or their error, was that they were in the habit of meeting on a certain fixed day(stato die) before it was light, when they sang in alternate verses of a hymn to Christ, as to a God, and bound themselves by a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver up; after which it was their custom to separate, and then re-assemble to partake food--but food of an ordinary and innocent kind. Even this practice, however, they have abandoned after the publication of my edict, by which;

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(1). Epistle of Barnabas, Page 147.

according to your orders, I had forbidden political associations. I judged it so much the more necessary to extract the real truth, with assistance of torture, from two female slaves who were styled deaconesses; but I could discover nothing more than depraved and excessive superstition."(1) Christian scholars have always assumed that 'fixed day' (stato die) means Sunday and have interpreted it as such. Probably there is good reason to believe this assumption is true since we know that Christians soon came to meet in honor of Christ's Resurrection before going to their daily work on the first day of the week. If this 'fixed day' was the Jewish Sabbath it would not be necessary for them to meet before the light of day as the Sabbath was a holiday for the Jews and Jewish Christians. While there is nothing new or different from the Sunday observance in the earlier period, we do have here the opinion of a leader and his attitude toward the Christian worship. It seems that the Christians were to be tolerated as long as they did not seem to threaten the government by their associations.

There is another reference which is particularly noteworthy in regard to the spirit in which the day was kept, especially the service of worship, and this comes to us from a comment from the "Teaching of the Twelve Apostles." Its date is about 125 A.D. "But every Lord's

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(1).Pliny, II,x, Pages 96,97.

Day do ye gather yourselves to-gether, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one that is at variance with his fellows come to-gether with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord. In every place and time offer to me a pure sacrifice; for I am a great king, saith the Lord, and my name is wonderful among the nations."(1). It is uncertain as to how much of the day was spent in worship and in the fellowship dinner. What we may say in judging these meetings, is that they must have been joyous occasions.

Justin Martyr in his first apology gives us a very good description of what took place on Sunday, also his reasons for the change of the day. He tells us why the Sabbath is no longer binding on the Christians. "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the Writings of the Prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise to-gether and pray, and as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanks-

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(1).Anti-Nicene Fathers, VII, Page 381.

givings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. .....Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. For he was crucified on the day before that of Saturn; and on the day after that of Saturn; which is the day of the Sun, having appeared to his disciples, he taught them these things, which we have submitted to you also for your consideration."(1). This was written about 150 A.D. and shows quite clearly the development of the ideas in regard to Sunday observance. How different is this early community spirited church from the one we are soon to see, with its popularity leading to vanity, and its bad effects upon the sacred institutions.

It has only been possible to choose the leading comments of this period, that we might get a well-balanced idea of the development of institution of Sunday in the Primitive Church.

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(1).Anti-Nicene Fathers, I, Pages 185,186.

CHAPTER V.

SUNDAY IN THE NICENE AND POST-NICENE PERIOD.

Just a word might well be said about the general history of this period, that we might better appreciate the development in the Sabbath observance. It was during this period that the simple apostolic church put away its lowly servant form and placed in its stead the splendor of the imperial garb. The church now, through its increased membership, had won a place in the politics of the world, so that the government had to reckon with it. It was during this period that Constantine was emperor. He had dreams of uniting his kingdom under one emperor, under one law, and one citizenship for all free men. It was an ideal for which he was willing to sacrifice to gain in return. During this period the church through its councils attempted to regulate the lives of its adherents and we will also see what effect this period had upon Sunday as an institution.(1).

For a number of years popular opinion was moving in the direction of a Sunday holiday. Numerous heathen festivals suggested a day of rest on the holy day, and the meaning of the Fourth Commandment still made men search for scriptural authority. There was a feeling that the

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(1).M.G.Glazebrook, Hasting's E.R.E.,XII, (Sunday).

Jewish day of rest was required by the Commandment. "Familiarity with the Old Testament, whose authority was unchallenged, insensibly turned men's thoughts to Sabbatarianism."(1).

Then there were other contributing factors to this movement. The Christians as they increased in power and had more leisure time, felt justified in demanding a day of rest. As church attendance became compulsory, more time was spent for purposes of worship and charitable deeds, sometimes making it necessary for Christians to leave their work. Thus the feeling was increasing that Sunday should be a day of rest.

The Christian leaders were able for some time to make the distinctions between the Sunday and the Sabbath quite clearly, but the Sabbatarianism idea increased to such an extent that they were finally forced to yield to the people. They then searched for scriptural and theological reasons to justify themselves. This led a number of the theologians to explain away the difficult passages. St.Ambrose in the nineteenth Homily on Genesis writes: "that God teaches symbolically to set aside one whole day in the week."(2).

As this feeling became wide spread it soon gained

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(1).M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

(2).Chas.H.Huestis, "Sunday in the Making," Page 107.

important attention in a Council held at Illiberis in Spain in 305. This council made observance of the Lord's Day Compulsory and threatened to excommunicate for failure to attend services.(1). Possibly by this time the services were quite long and many must have felt unable to stay throughout or to attend at all. The action of the council points us to the growing opinion for a Sunday holiday.

The Council of Elvira of 306 A.D. makes attendance at church compulsory for the good standing of the laity. Canon twenty-one of the Council says that "if the laity are not present for three Sundays, they will be temporarily suspended from communion."(2).

A few years later in 321 A.D. Emperor Constantine made his famous decree which has been variously interpreted. Some Christians say that his decree was made expressly for their benefit;that he sees their worth and wished to spread their influence. Others say he had no interests save for himself and his government and was working for unity. It is probable that the last interpretation is nearer the truth; that he had this ideal which was all important in his mind and he felt that his action was the

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(1).Wm.D.Love, "Sabbath and Sunday," Page 167.

(2).Chas.J.Hefele, "Hist.of Church Councils," I, Page 145.

strategic thing to do. His edict set aside a day of worship, and on which men were urged to rest, and all workshops were directed to be closed on the "venerable day of the sun,"or "Sunday."(1). This edict seems purposely to allow church going and to make a regular time instead of the many irregular festivals which were not in keeping with a well organized state. Whatever Constantine's reason may have been for his edict matters little, but it did mark the beginning of a series of legal enactments for Sunday observance and did give to Christianity that holiday which makes rest and worship possible.

Many attractions fought for an attendance on this authorized holiday, so that the "worship of God became a theatrical production to interest the masses."(2). Religious worship now substituted pretentious forms for simplicity to interest the high classes and the pagans, who now joined the Christian communion because of its seeming popularity with the emperor. Christianity now lost its vitality by becoming popularized, and Sunday lost its purpose by becoming entangled in worse Sabbatical restrictions than the Jews had known, and from which it had tried to free itself.

The gain of educational power which must have come through this relationship with the higher classes and

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(1).A.J.Maclean, Dict. of C.& G.,I, (Calendar,Christian).
(2).Philip Schaff, Hist. of Christian Church, III, Page 375.

the disciplined organization which were a product of the age, was balanced by a loss of those primitive virtues of simplicity and spurituality. (1)

After the time of Constantine, other laws were passed affecting Sunday. At times the emperors sought to regulate the nature of the events which could take place. It was Theodosius the Great who forbade the spectacles of the theatres, the circus and all litigation on the day of the sun. (2) For the most part, from now on, imperial decrees were directed to certain dominions, rather than to the whole empire. As the barbarians became civilized and new nations grew up, they were introduced to these codes of Sunday laws.

Probably more important than the imperial decrees were the decrees of the church councils, for while they were meant for particular areas, they were destined to affect the whole, since the church maintained a large degree of unity. From the Council of Laodicea in 363,A.D., one gets the impression that some have been keeping the Sabbath as well as Sunday. There is no reason given for this action, but the council by a decree shows its opposition. "Christians shall not Judaize and be idle on

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

(2) Philip Schaff, Hist. of Christian Church, IV, page 397.

Saturday, but shall work on that day; but the Lord's Day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ." (1) The words, "if possible," are significant in showing just how careful they were in not making it compulsory to rest if not convenient.

From this time on, Councils no doubt discussed Sunday and the manner in which it should be observed. In the 3rd Council of Orleans in 538 A.D., we see quite an advance since the Council Laodicea. The church now acts the part of one who will punish for disobedience to the Sabbatical laws. The people were forbidden to work lest it interfere with the attendance at the masses. "It is a Jewish superstition that it is unlawful to ride or drive on Sunday, or do anything for the decoration of house or person. But field labors are forbidden, so that people may be able to come to church and worship. If anyone acts otherwise, he is to be punished, not by the laity, but by the bishop." (2)

We see in this passage a close acquaintanceship with the Sabbatical system, for some observances are designated

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(1) Chas.J.Hefele, Hist. of Church Councils, VI, page 316.

(2) Chas.J.Hefele, Hist. of Church Councils, VI, page 316.

as superstitious while others are considered as beneficial and their observance urged. It is a brave step, and yet one which is perfectly natural, which St. Caesarius of Arles makes in the 6th century, when we find him teaching the church leaders that Christians must keep the Sunday holy the Sabbath day. He also insisted that people stay for the entire mass, and he taught them that they should spend the day in pious reading and prayer. (1) This probably marked the beginning of a period which restricted the liberties previously enjoyed, but as yet there were really no severe puritanic laws.

With the beginning of the 7th century, if not before, the Monkish system was imposing its ideals on the people, so that changes which were now made were not in response to the needs of the people, but for the gratification of those who had some idealistic desires apart from those of society, The period which follows is well called the Dark Age.

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(1) T.Slater, Catholic Encyc., XIV, (Sunday).

CHAPTER VI.

SUNDAY IN THE MEDIEVAL CHURCH.

The Christian church was now vested with the power of the Roman Empire and could use all available means for defending her creeds and opinions. She became the ruler of the state and of men's lives. There was little freedom for thought, for any new idea contrary to the past traditions of the church would be considered heretical. Whatever the church dictated was the law of God, and was punishable by the church. During this period the masses suffered because of burdens placed upon them by the church, as well as the costs of many wars. The Crusades and Inquisitions are colorful, but unchristian and cruel in their effects upon the people. Sunday observance was slow in its development during this period, for it was guided by an ecclesiastical order drunk with power.

Sunday began at sunset on Saturday, and lasted until sunset on Sunday. This particular designation lasted till sometime in the Middle ages. During this time a change was made which began Sunday at midnight on Saturday and lasted until midnight on Sunday. We find yet another decree issued by Edgar the Peaceable to his own dominion. Sunday was to begin on Saturday afternoon

at three, and continue until Monday morning. One can only guess what the reasons were for these changes.

Sabbatarianism became more pronounced during the reign of Charlemagne, for in 789 A.D. he decreed that all ordinary labor on Sunday was a breach of the Fourth Commandment. Heretofore there had been a very close parallelism, but never was there a law so plain, which made the laws of one binding on the other. While the names of the two still remained distinct, it was felt that the Jewish Sabbatical laws applied to Sunday and that the Christians were obliged to keep them. The identification of the two days was taken for granted from this time on. (1)

It was from the stimulus of the Sabbatarianism movement that many of the Councils and rulers gained their desire to specify different rules of Sunday observance. The Councils vary in severity with the locality. In those communities which were for the most part missionary stations and in which the people were living a barbaric sort of existence, it would be very difficult to get them to observe any day as solemnly and reverently as the more cultured classes nearer Rome.

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

In these communities a very liberal Sunday was observed. It is doubtful whether Sunday labor could have been entirely prohibited, and from the warnings of the Church Councils in this age, we can deduct that they were not strictly observed. Hence the reason for the continued warnings.

In many of these half-civilized communities, where Sunday laws demanded respect, misfortunes doubtlessly occurred as they do in our day when people are busy about their work. These accidents were interpreted as the vengeance of God for Sunday disobedience. Stories of such punishments, as told by the laity, must have ranged widely - possibly from tooth-ache to sudden death. (1) No doubt there were not a few of these simple-minded folk who in truth believed such stories, and obeyed the Sabbath laws through fear of punishment from the church or directly from God.

The Sabbatical laws varied widely during these dark ages, from regulations regarding attendance at mass, to one's personal habits. Distinctions in occupations seemed to be based in some instances on those things which were deemed necessary. For example, we do not find

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

a law prohibiting threshing or harvesting a crop on Sunday at a time when it seemed necessary to harvest in order to save it, regardless of the day. There was a law however, against plowing, or marketing, for these things could wait. This sort of a law seems sensible if a law is necessary at all.

"The Council of Bourges in 1031, forbids traveling, except in cases of necessity or charity." (1) There were many ways of avoiding these laws of the church. Money played an important part in men's lives and it was not difficult to evade the laws, by paying a small fee. If the errand would bring profit to the individual, this profit might be shared with the church this fulfilling all obligations to the law.

"Another Council held at Pamiers in 1212, Commanded all parishioners to hear the whole of the mass and preaching." (1) Evidently a number of priests had been failing to interest their congregations, or else there was little interest in the church. Probably both were true to some extent. Whatever the reason may have been, the fact remains that the best way to get people to stay

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (S nday).

to all the services was to enact laws and mete out fines or punishments to those who disobeyed. The kings, bishops, and priests were not subject to these laws, as we have seen in an earlier period. On many occasions they seem to have found necessity of doing things forbidden by the law - such as travelling and the performance of duties which necessitated much labor.

The church authorities could not enforce the Sunday regulations as strictly as they might have wished to. The day was observed as a holiday. Leisure hours were spent in all kinds of recreation, except races, theatrical performances, dances and the singing of obscene songs. It was not till the following period that amusements were greatly restricted on Sunday.

CHAPTER VII.

SUNDAY IN PROTESTANTISM.

Sunday in Protestantism had a varied and colorful history, ranging from the darker shades of extreme Puritanism to the lighter colors of the liberal reformers. Sunday observance had grown lax during the dark ages when the church had attempted to enforce its observance and had failed. There had been a continued feeling of sympathy with the idea that the church decrees were too binding for the well-being of the Christians.

With the coming of the Reformers, we find them agreed upon at least one thing; that the Lord's Day was an institution wholly distinct from the Jewish Sabbath and that as a foreign institution it had no claim on the lives of the Christians. This was a brave step to take, but some authorities are of the opinion that this liberalism was due to the fact that any opportunity for opposition to the Catholic church was welcomed. In taking this position they brought themselves into difficulty for they believed that the statements in Genesis 2 and Exodus 20 were historically accurate and yet they could not say that Sunday

was the same as the Sabbath. This contention may be summed up in the words of Martin Luther: "The 4th Commandment was abrogated by the New Testament; and ideally here should be no distinction between the days. But human nature requires a day of rest from labor; the souls demand leisure for joint worship, therefore a day must be fixed for all. We cannot do better than follow the tradition which sets apart the first day of the week." (1)

Martin Luther is also quoted as saying that if any keep the day because he believes that the Jewish law is binding, he should break the law as it is an infringement on Christian liberty. (2)

Martin Luther seems to sum up the ideas of the Reformers on spiritual rest in these words; "that we not only cease from our labor and trade, but much more, that we let God alone work in us and that we do nothing of our own with all our powers." (3)

Calvin comments on the Sabbath in these words: "Christians ought therefore to deport from all superstitious observance of days.....Though the Sabbath is abrogated, yet it is still customary among us

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

(2) Wm.E.H.Lecky, Democracy and Liberty, II, page 100.

(3) Works of Martin Luther, I, page 241.

to assemble on stated days for hearing the word, for breaking the mystic bread, and for public prayers; and also to allow servants and laborers a remission from their labor." (1)

Another reformer by the name of Bucer made a more radical accusation against the previous system when he said: "We be lords over the Sabbath and may change it into Monday or any other day as we need." (2) It is not likely that he would have been willing to have the Lord's Day changed, though one authority tells us that "Calvin intended (change) from Sunday to Thursday- even had it yet been further changed, as Tyndale, the foremost of the English Reformers, proposed, from the seventh to the tenth day." (3)

A very natural result followed the work of the Reformers; the people who had formerly been convinced of Sabbatarianism were not so sure of themselves now and in all these new groups where the Reformers had done their work, there was a tendency to be slack in the observance of the church decrees. The Reformation was a period of revival and new life and people

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(1) John Calvin, Institutes of the Christian Religion, pages 356-457.

(2) Chas.H.Huestis, Sunday in the Making, page 121.

(3) A.P.Stanley, Christian Institutions, page 312.

felt the freedom of this new release from the bindings of the church and state. This seems to be more true of the Continent than of England.

The Calvanist and Puritan sects were led into Sabbatarianism possibly as a reaction against the Reformers abuse of the Sabbatical laws. It was not long, however, before they began to form Sunday laws. They adopted the Sabbatical system and carried it to its extreme in the Puritanical codes. This movement had a considerable following, and the spread of its message was hastened by the invention of the Printing press. Much literature was now published urging the Sabbatical ideal.

In the previous age few amusements had been forbidden. Now attention was turned to their prohibition on Sunday. One of the first ordinances of this kind was an Act in 1625 which forbade one to go outside his own community for his recreation. The main motive was to keep people from gathering at the large centers of amusement. From this time on, a continual warfare existed between those who would make Sunday a day of gloom and those who sought to be recreated through amusements. For a long while the Puritanic movement

seems to have had the upper hand. James I published a Book of Sports in which he urged people to take part in amusements and he proclaimed liberty to enjoy the traditional pastimes.

The Parliament of 1643 attempted to wipe out the influence of James I by ordering his Book of Sports burned. Besides this it imposed a strict Sunday observance free from amusements. In 1648 Parliament adopted the Westminister Confession, and the Longer and Shorter Catechisms which demanded, "holy resting all that day" and to refrain from amusements which are permitted on other days.

In opposition to these extreme measures the nobles and the high church clergy felt called upon to object. Their influence was felt a few years later when they forced the Calvinists and Puritans to make a compromise in 1677. "This act regulated trade, labor, and travelling in a reasonable way, making ample allowance for works of mercy." (1)

Since the Reformation there have been several main factors which have had a great influence on the lives of the people and in turn affected their attitude toward Sunday.

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(1) M.G.Glazebrook, Hasting's E.R.E., XII, (Sunday).

The industrial revolution brought about a new world. With the coming of inventions, some towns now became manufacturing centers. These industries planned to work men as long as possible, making them mere machines. There was also a desire to work every possible day to make more money. This made it difficult for the church to insist upon Sunday observance.

Railroads became more numerous and this gave people an opportunity to get away from the city on days when they were free from labor. Church attendance was also affected from this source, since it isn't likely that these folk attended elsewhere.

The improvement of roads and invention of vehicles made it possible to travel more extensively, where heretofore people had been confined to walking or riding on unsuitable roads.

Another most important factor in this later period was the development of denominationalism. The different churches administered to groups of like-minded persons. There was no longer one church to dictate to all, no single council to guide all peoples, and no one empire to dictate policies of the church. Denominations now took the responsibility of urging Sunday observance,

some having more success than others. To get a true picture of the Modern Church and its ability to meet the Sunday problem, one needs only to look at one community. No one church has been successful in the attempt to enforce the observance of Sunday laws. People labored as they felt the need and few feared the vengeance of God as former generations. There were a few conservative groups who emphasized Sunday observance, but even they were not consistent in obeying their own laws.

In the year 1844 a griyo if Christians from various denominations formed an organization known as the Seventh Day Adventists. One of their characteristics was the observance of the Sabbath day instead of Sunday.

They found from the study of the Old Testament, that God set aside the Sabbath day in the very beginning. Later the Sabbath law was embodied for man in the Ten Commandments. From a study of the New Testament they found that Jesus observed the Seventh Day. He did not look upon its observance unfavorably, but showed his opposition to its restrictions. A study of history seemed to add to their contention since they found that the Christians for the first two or three

centuries observed the Sabbath.

If the Bible is to be interpreted literally and believed, it stands that the Sabbath is the proper day on which to worship.

Sunday regulations differed but little in most Christian countries. What applied to America, could well be applied to Europe as far as Protestantism was concerned. Sabbatarianism was widespread though not universally accepted. Geo.G.Eggleston gives us a dramatic picture of the life in the 18th century, and the manner in which Sunday was observed, in these words: "An insistent Sabbatarianism existed in all the colonies, but particularly in New England. This strictness manifested itself in many interesting ways. Nearly a hundred years later it was still a matter of serious controversy whether or not it was permissable for one to write letters to his friends on Sunday. In many houses almost a hundred years later all Sunday meals consisted of cold victuals, cooked on the day before, and those people who took the liberty of adding a cup of hot coffee or tea to the Sunday dinner, were regarded as lax in their Sunday observances." (1)

For the most part all the laws which have been

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(1) Geo.G.Eggleston, Life in the 18th Century, page 216.

referred to have had little fairness of judgment when interpreted literally. In 1906 the government of Canada enacted a law called the Lord's Day Act. "It differs from most English laws for Sunday observance by its entire avoidance of the question of the religious use of the day, its aim being directed at Sunday business and labor." (1) It prohibited all buying and selling, amusements which extort money for admission, sale of newspapers, and shooting. It granted one day rest in seven to those who were in continuous occupations, and permitted any work which was necessary or an act of mercy. No action for disobedience could be commenced without the advice of an attorney-general. This seems like a great step toward freedom from the Sabbatical observances which had previously been urged. In all our study we have see the Sunday principle at work in Judaism, watched it grow into the Christian idea, and today it is one of those life giving principles which no Christian nation feels it can do without.

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(1) Chas.H.Huestis, Sunday in the Making, page 148.

CHAPTER VIII.

EVALUATION OF SUNDAY.

We not turn our attention to a critical survey of this great experiment which has come to us from antiquity, and view its worth in the light of our present day. The institution of Sunday has certainly been an experiment in every sense of the word and we must evaluate it upon the same basis with which we test other institutions to determine their merit. Has it existed for its own sake or has it made a contribution to the welfare of man?

Sunday has claimed for itself an important place in men's lives. The spirit of the day has helped preserve in the very soul of man that desire for refreshment which comes from leisure, and the natural impulse to commune with the Maker. If Sunday can give to man rest for the body, it has fulfilled an important service; if it can give man a chance to exercise his mind upon things besides those which are a part of his daily labor, it may mean much to the state; if it can give man a new spirit which brings life a purpose and a desire to put into action that purpose, it may mean much to himself, his country, and to the Kingdom of God.

Let us now deal with the three-fold development of man, the body, the mind, and the spirit, in relation to Sunday.

It is necessary for man to care for his body, to keep it a fit organism for obtaining his daily needs. He needs periods for sleep and rest, that the bodily tiddues may be repaired and refreshed for active service. A man who works hard every day in the week, having no leisure hours of his own, may soon feel that life is a mere existence. He hasn't even the time to consider that leisure may be a part of life. We are able to judge from human history that fatigue diminishes capacity for labor. The welfare of the state depends upon sound bodies. From earliest times this was recognized, for Constantine set aside one day of rest in the week for economic as well as social reasons. It has been proven through experience that one day of rest in seven is the smallest proportion which has been found most satisfactory. However in this Mechanistic age a four to one, or a five to one proportion may prove to be most beneficial. The state is interested in its own welfare and knows that to have a healthful organization it must have healthful individuals.

What effect will a day of leisure have upon the physical development of a man? To the man who has worked vigorously for long hours each day, it will mean an opportunity to sleep and rest if that is what he most needs. Or one having an occupation with practically no exercise, may find amusements of a vigorous nature most beneficial to his needs.

What effect will a day of leisure have upon the mind of man? Man needs more than just cessation from labor, for his value to the state is small unless he cultivates his mind, develops family affections and anjoys social intercourse. He needs time for reflection on the problems of life. We are limited by the ideas we have and can make progress only as we relate ourselves to the universe in which we live. It is through the development of a man's mind that he can make himself more than a slave to a task. A day of rest gives him an opportunity for such development.

What effect will a day of rest have upon the spirit of a man? This can be best described in the comment of the writer of the Book of Revelation, when he says, "I was in the Spirit on the Lord's Day." He had a religious experience which seemed to give his life meaning and purpose. A.P.Stanley makes this com-

ment on the passage: "That is what we should strive to attain- to be raised at least for one day in the week above the grinding toil of our daily work- above the debasing influence of frivolous amusements- above the jangling of business and controversy- raised into the high and holy atmosphere breathed by pure and peaceful lives, bright and beautiful thoughts, elevating and invigorating worship. Although the day has been changed from the seventh day to the first day everywhere..... yet still there would survive the solemn obligation founded, not on the Law of Moses, but on the Law of God In Nature, the obligation of rest and worship as long as human nature remains what it is, as long as the things which are temporal are seen, and the things which are eternal are unseen." (1)

Sunday gives an opportunity for a man to develop his inner life into a closer consciousness with God.

The scientific attitude has made men search for the practical truths and values of life instead of being governed by superstitious beliefs. Because we are learning to think for ourselves, religion has taken on a more sane and personal interest. When people can establish the relationships of religion to their

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(1) A.P.Stanley, Christian Institutions, page 312.

well-being, they are more concerned with matters which are directly associated with their spiritual development. The world is in need of the ministering influences of Sunday observance. At the present time we are living at such a rapid pace that the cultivation of our higher natures would be utterly neglected unless we had an established day for just that purpose. The rate at which we travel from the office to the golf club and back to the theater, leaves little time for serious reflection. We have swung to the other extreme and become a pleasure seeking people, and want to be amused.

What ought an individual Christian do on Sunday? To be sure, this is a most testing problem, for first some standard must be set up which will guide action. Sunday "may be profitably reserved for those occupations which at least put no impediment in the way of cultivating reflection and which predispose the mind to the consideration of those larger aspects of life which we call religion." (1) This is an admirable position to take in the matter, and if we should follow this guide we would need no law to protect the sacred institution of Sunday. But if the state will help,

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(1) C.C.Morrison, Christian Century, Mar.7th, 1929, (Sunday).

as it can, how will it do so? Man's opportunity for rest and worship must not be exploited by business. Sunday amusements which tend to take advantage of the people on their one day of leisure by stimulating a desire for that amusement should be thoughtfully questioned. For after the desire has been stimulated, the individual is made to pay the very highest price for his fun. The state must be willing to protect the individual from those attractions which exploit his vitality and his returns from his labor, and help him to reserve it for the welfare of the state.

The church, with the assistance of the state, is able to educate public opinion to secure a proper observance of Sunday. Whatever the method is of gaining this observance, it is worth the effort because of its recognized benefits to manking.

There are many who would be willing to substitute the Sunday they know for one which will be more helpful. We need prophets to point the way and men to follow the gleam.

Even with the change of the times and conditions, "there is still vitality in the tradition of a quiet Sunday- a day on which there shall be opportunity, at

least, for worship, for reflection, for social intercourse, for such recreation as really recreates, for recuperation from the nervous strains and tensions of the working week." (1)

This is a Way. Let us walk in it and we will surely find in this day, our Sunday, a day of joy and gladness, such as the early Christians knew.

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(1) C.C.Morrison, Christian Century, Mar.7th, 1929, (Sunday).

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